

RELIGIOUS INTELLIGENCER.

'BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY.'

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JOURNAL OF THE MISSION AT BRAINERD.

From the Panoplist.

Aug. 4, 1819.—We were greatly surprised this morning, on missing one of the scholars, to learn, that he went off the evening before, and had not been seen since. This appeared the more strange, as he was very steady in his habits, had attained the age of manhood, and might have gone openly at any time. It was very painful to think that he had left us in this manner, as he had appeared much attached to us, was seriously inclined, and, we had hoped, was savingly converted to God. On the most diligent inquiry, we could find no cause for this abrupt departure, except that some of the boys had accused him of stealing a peach, which, it was said, appeared to hurt his feelings, and had excited a little warmth, though we could not learn that he had said any thing more to his accusers, than that the charge was false, and that he would not do such a thing for a thousand peaches.

About school time in the morning, to our renewed surprise, he came in with a serene and pleasant countenance, and seemed to suppose he could not have been missed. On being asked the cause of his absence, he said he did not think we should miss him—that his heart got bad when they accused him of stealing a peach—the Good Spirit went away from him, and he had been out to pray and seek his God. His very countenance indicated, that his all-night prayer had been heard and answered. On being asked, if he had found relief, he replied, "Yes." In the afternoon conference he spoke feelingly of the peace of mind he then enjoyed.

6th.—Mr. Alfred Wright, a licensed preacher, on a mission from the South Carolina Presbyterian and Congregational Missionary Society, called on us. As the next Sabbath was our commun-

ion season, we constrained him to stay and preach to our little flock.

7th.—Preparatory lecture by Mr. Wright.

We learn, that the Cherokee, who had the little Osage boy, did not go to the Arkansaw last winter, as was expected, and it is thought probable will not go at all. We also learn, that the boy has been sold to a white man, an intruder in the nation. Brother Chamberlain, in the tour which he is soon to make in that part of the nation, will enquire after the boy.

Sabbath, 8.—Mr. Wright preached. Brother Chamberlain's infant, called Catharine Brown, was baptised. The little company of professors, which the Lord hath gathered in this wilderness, then surrounded the table of our Lord: none absent except one sister, who was detained at home by a sick child. Love to God, and his people, appears to increase in all the new converts, and our souls were fed with living bread. O how unworthy are we, who are called missionaries, of these abundant mercies.

9th.—Our dear brother Wright took an affectionate leave of us this morning, to prosecute his mission in East Tennessee. May the Lord go with him, and bless his labours there.

From the commencement of the school many parents have fixed on this season of the year to take their children home to visit; it being a time when green corn and watermelons are plenty—a sort of feasting time with many among this people. We therefore thought best to have something like a vacation at this time, and give liberty for all the children to visit their friends, if they chose, for three weeks. In consequence of this arrangement, brother Chamberlain appointed a visiting and preaching tour to the western part of the nation, travelling down by the Tennessee river. For this purpose he left us to-day, expecting to be

absent two or three weeks, and to proceed nearly or quite to the western line of the Cherokees. Catharine Brown will go with him, as far as her father's house, which is about one hundred miles distant.

It appears that, notwithstanding the general permission to go home, twenty or thirty of the children will continue with us, and we expect to keep the school regularly for them; as we think it will not do to urge them away, or to suffer them to continue here without a regular school.

19th.—Raised the barn, which is 36 feet by 40. We were under considerable apprehensions, that this building would not be raised without injury to some one; as those who assisted were entirely unacquainted with putting up a frame; and most of them had perhaps never seen one of this kind. The workmen themselves had never assisted in framing or raising a barn. In procuring the timber, laying off the frame, &c. brother C. assisted as master workman; there being no mechanic to be found who understood the business. Our reasons for attempting a frame, rather than a log barn under such circumstances, were these: a log barn, at the best, is but a poor thing, and will soon rot down; we had put up so many log buildings on this place, that we should have been obliged to haul our logs so far, that a barn of this description would cost nearly as much as a framed one.

The whole came together very well, appears to be a good frame, and was put up without injury or accident to any one, except a slight wound in one finger.

Sat. 20th.—Brother Butrick, according to previous appointment, made by request, went out with the design of preaching to-morrow near the Tennessee river, about 15 miles above this place.

Sabbath, 21st.—Brother B. returned at evening. The day was very wet and uncomfortable; yet about 40 persons assembled, who understand English, and gave good attention to the sermon, which is supposed to be the first ever preached in that neighbourhood. At the request of the people, an appointment was made

to meet them again on the fourth Sabbath.

Aug. 25th. Brother Chamberlain, and sister Catharine returned. He found in every place a number of whites and half-breeds, who understand English; these were generally disposed to attend preaching. In one instance, where he stopped for the night, without thinking of being able to collect any for religious worship and instruction, without his knowledge, information of his arrival was sent out, and he was surprised to see people assembling, but knew not the cause, until they requested him to preach to them, saying, they had come in for the purpose of hearing him.

A decent attention to the preaching of the word, was all the encouraging appearance he saw in this tour. No serious conviction of sin, and exposedness to the wrath of God were discovered, nor any anxious inquiry after the way of salvation heard.

Brother C. visited two girls, who had been a while at school, and when here were under serious impressions, and desirous to continue with us, but were taken away against their will by their father, a half-breed of some education, who has been much among the whites. The girls had lost their serious impressions, and frankly told brother C. that they did not now pray to the Saviour, or mind any thing about these matters, as their father had forbidden them. That part of the country is much infested by lawless whites, who are stealing horses, &c. from the Indians.

Brother C. on his return, reported, that he had ascertained the fact, that the Osage boy had been sold—that the price was about \$20—but he was not able to see the boy.

28th.—While we were concerting measures with Mr. John Ross and others, to rescue the Osage captive, news came, that the man who first bought him, had sold him to another white man for \$150. It now appeared, more than ever, that a plan was laid to take the boy into perpetual slavery; and no time was to be lost in taking measures to counteract the nefarious design.

Mr. Ross agreed to apply to Mr. Hicks and the United States Agent, for directions and authority to rescue the boy, wherever he might be found.

Sab. Sept. 5th.—Brother Butrick, according to previous appointment, went out to preach at the house of a white man, who has a Cherokee family, about 10 miles south of Brainerd. Brother Reece and John Arch, (the young man who went out for the night to pray,) went with him. A number assembled, a part of whom could understand English and a part could not. Brother Reece interpreted. An appointment was made to preach there again in four weeks.

Sept. 6th.—Meeting for business.

Resolved, That we improve the first opportunity of low water, to clear the Creek, to make a more convenient passage for boats bringing up supplies.—

Resolved, That we build another cabin for the boys, as soon as convenient.

7th.—Brother Butrick, who has been unwell a day or two, was this day confined to his room.

14th.—Brother B. rode out in the light waggon a short distance, having been confined to his room since the 7th. He has had considerable fever, and taken much medicine. We hope he is now in a way soon to recover.

15th.—Four boxes from our fellow helpers at the north came to hand safe, and in good order. They were brought by way of Baltimore and Knoxville, and contained cloth and clothing for us and for the children.

One was from three sisters in Worcester, Mass; and one from the Female Society for retrenchment, Reading, Ms. Auxiliary to the A. B. C. F. M. The other two boxes contained neither letter nor mark, by which we could know from whence they came, only that they were directed first to Baltimore. One of them was filled with clothing for children, and contained a letter to Mrs. A. R. Gambold, wife of the Rev. John Gambold, from one who was her pupil in Pennsylvania; it was written at Windsor, N. Y. but Mrs. G. says there is not a word in her letter respecting the box

or its contents. The other box contained clothing for men, women, and children, with a number of New-Testaments. Whether a letter, giving an account of these boxes has miscarried, or whether it was the design of the donors to keep their charity a secret, we know not; but we think it of some importance that notice should be given of articles sent, and that we should acknowledge the receipt of them when they arrive. Without this precaution, valuable articles may, by mere casualty, be stopped by the way, never missed, and never found. We have already, in our short experience, found special advantage by knowing what was forwarded and on the way to us. It might be of service if each box contained a bill of its articles.

17th.—Mr. John Ross returned from the Agency, and shewed us a precept issued by the Agent in the name of the President of the U. States, authorizing him to take the Osage boy wherever found, and place him under our care, until further orders from the President.

Brother Kanouse and wife arrived on their return from Elliot. They have had a prosperous journey thus far.

23d.—Father Hoyt, who has had frequent ill turns for several weeks past, was this day confined to his bed with considerable fever. We have reason to be thankful that brother Butrick has recovered strength so as to be able to go out and attend to the business before this confinement.

27th.—*Resolved*, That the girl called Anna, whose father's name is John, be named *Ann Porter*, in compliance with the request of a society of ladies in Wilmington, Delaware.

Oct. 6th.—Brother Hall, with two hired men, set out for Tallony, with a view to commence buildings there for a local school. He expects to be able to hire more help in that neighbourhood.

10th. Mr. Ross brought the Osage boy and placed him under our care, according to the direction of the Agent. He is not quite so large as the Osage girl, and is thought to be under 5 years of age. He is quite active, and appears to have a good natural genius—has for-

gotten his native tongue, and speaks English only, except occasionally a Cherokee word.

Mr. Ross left home with two assistants, in search of this boy, on the 24th of September, not knowing where he was. He found him within 15 miles of the mouth of the Cahawba, about 250 miles from Brainerd.

Having ascertained where the boy was, he took the precaution, when near the place, to leave his horses behind him, and approached silently on foot. He found the boy entirely naked, in the yard before the house, and took him in his arms, before he made his business known to the family. The man disclaimed all intentions of keeping the boy in slavery, and wished Mr. Ross to leave him a short time, until they could prepare him some clothes. But he refused to leave the boy a moment, or to suffer him to sleep from him a night.

The neighbours told Mr. Ross, that the man said, the boy was a mulatto, and that he was born in slavery—that he had said, he was going in a few days to take him to market and sell him. It was also said, that the man had endeavoured to persuade another to join him in this business, stating, that there were a number of captives in the Cherokee nation, whom he thought he could obtain at a low price.

O when will this highly favoured land, called the land of freedom, cease to traffic in human blood!

11th.—The Osage boy appears delighted with his new situation. One observing to him, that he would find a father and mother here, he answered with quickness and animation, “Yes, and bread too.”

(To be continued.)

From the Panoplist.

MISSION AT ELLIOT.

The following paragraphs are extracted from a letter, written by Mrs. Kingsbury, about three weeks after her arrival at the mission house. We print them not only for the information of the public, but for the benefit of all, who may think of offering their services, as assistants in the great work of evangelizing the Indians.

“We reached this place on Monday,

the first day of this month, [Feb. 1819.] at 12 o'clock, in good health; and received a hearty welcome from the dear brethren and sisters. We were much fatigued; but after taking some refreshment, and recounting our joys, and sorrows, we spent the evening in prayer. The circumstance of its being the monthly concert for prayer made it doubly interesting to us all.

“The local situation of Elliott is very pleasant. The mission buildings are on a rise of ground. About 30 rods distant is a small creek. We are two miles from the *Yalo Busha* river.

“The Indians appear invariably kind and anxious to have the school in operation. I feel much more interested for this people since coming among them, than I ever did before. The women and children are naturally amiable, and desirous of instruction. I cannot but think, that the Lord has some chosen ones here, whom he is soon to bring into his kingdom. On the Sabbath, about 50 persons including our own family, attend public worship in our house.

“Our mode of living and food are very plain and simple. The greatest economy and industry are practised; yet our expenses are necessarily great. I hope the Christian public will not be weary in well-doing.

“I think, my dear Mary, that very few persons who have not been on missionary ground, form a correct opinion of the qualifications requisite for a female assistant missionary, especially among the Indians. I thought, and still think, I had some idea of what was necessary, although I was sensible I fell far short of what I ought to be, for such an important station. I could not have a better school for improvement in this particular, than I now enjoy. I have not room in this letter, to say all I wish or think on the subject; but will add a few words.

“All will acknowledge, that ardent piety is the first and most important qualification: but this is not all. That they may be useful, assistant missionaries must be acquainted with all domestic affairs, apt to teach, exemplary in their daily conduct, *industrious, economical*, so humble, as to be ready to wash the

disciples feet, and have a perfect command of their feelings. Indeed, if they are not perfect, they must be *going on to perfection*. Now, my friend, though I fall short in almost all these things, I am happy; and assure you, that I never enjoyed greater peace of mind in my life. All the sisters, that are able, work hard; but you know the sleep of a labouring person is sweet. No female ought to think of joining these establishments, who is not willing to work with her own hands. I mention these things, not that I was disappointed in the least, but that others need not be. It will not do for any one to think of a genteel living in such a place."

Extracts of a letter from Mr. Fisk, to a friend in Holden, Mass. dated Elliot, October 7, 1819.

"The Lord has dealt very kindly with me, notwithstanding all my ingratitude. I have as yet enjoyed good health, which I hardly expected, coming, as I did, in the hottest weather. The climate here is not so much hotter than that of Massachusetts, as I expected; yet there is a more steady heat, and for some constitutions I think it is not so healthy as at the north; yet some of our number enjoy better health, than before they came here, while their labour is much harder. Others are feeble; but I think a principal cause of this is hard labour, and the different manner of living. I have laboured as I would not have been hired to do at Holden; but when I consider it is for the Lord, and for the building up of Christ's kingdom, I can endure it most cheerfully.

"I do not find time to visit Christian friends, as I used to do. Indeed we can hardly say, *Christian friends*, out of our own family; but we have some hope of two native females, that they have passed from death unto life. Some blacks appear serious. I think I can truly say we are surrounded with friends. The Indians place great confidence in us.—Some have hinted that they should take up arms to defend us from being driven away. The most enlightened of them thirst for more knowledge; and, espe-

cially, desire that their children may be instructed. But they are almost entirely ignorant of the character of God, and of themselves. Nevertheless, what they have done for the support of schools, is far beyond all expectation; and, for the time, beyond all I have heard of any other heathen nation. This, I think, is a manifest token, that the Lord has much good in store for this people;—while it also proves, that all hearts are in his hand; that the silver and the gold are his, and the cattle upon a thousand hills.

"Are there not many here for whom Christ died? And is not the way now opening to make him known unto them? The cry is, 'Come from the north and help us.' And what heart, influenced by the Spirit of Christ, and considering the worth of souls, does not burn to labour in such a field as this, already white to the harvest."

Extracts from a letter to the Treasurer, written by Mr. Kingsbury, and dated Elliot, Jan. 4, 1820.

"Dr. Pride will leave us for Natchez and New-Orleans to-morrow. This journey has become necessary, in order to obtain money and supplies for another year. There is no other way for us to live in this country, but to keep a year beforehand. You will perhaps be surprised, when I inform you, that I have this day drawn on you for \$1,550* in three different sums. It is not certain that all these will be negotiated; but we shall endeavour to do it. The money must be had, if we continue our work. We are now considerably in arrears, and a great effort must be made to get beforehand. It is too expensive and troublesome for us to live here in debt. Gladly would I live on bread and water all the days of my life, if it would prevent drawing so much money. I am fully aware of the extended concerns of the Board, and of the great demands for other missions. But if we think of keeping along in any measure, we must have supplies for the family;

* Mr. K. had not long before drawn for \$1,300, and had received a remittance from the north of \$1,000.

and must obtain them on reasonable terms ; and must have funds on which we can depend, to discharge the demands against us. We expect considerable help from other quarters ; but cannot depend upon it with certainty. Perhaps we have done wrong in taking so many scholars. But we cannot with safety diminish our school while our mission-family, exclusive of scholars, is so large. Except two or three that we have promised, we shall not enlarge the school, until we hear from the Board. Disappointment with respect to supplies and help has been a great cause of increasing our expenses, though I have always used the greatest possible exertions to keep them within reasonable bounds ; and I am confident, that the temporal concerns of this mission are managed with economy.

“I am more and more convinced of the importance of my suggestion, that yourself, or some other agent of the Board, should occasionally visit the western establishments. They must be conducted on a system ; and this should be fully understood by the Board.”

From the Christian Herald.

INDIA.

A letter from Mr. I. D. Pearson, missionary in Chinsura, who succeeded the late Rev. Robert May in the superintendence of schools, to Divie Bethune, Esq. of New-York, dated August 11, 1819.

My Dear Sir,—I sit down in haste to acknowledge the receipt of your letter, dated 27th November, last year, addressed to our late lamented friend, my fellow-labourer, the Rev. Mr May ; and inclosing, or accompanied by, 180 dollars, particulars as below. It would doubtless, be a sudden and unexpected grief to you, to hear of our loss in the death of our dear friend, removed from the scene of action in the midst of his days. Since then, the superintendence of the native schools, and the other duties attached to the station, have devolved on me. May the Lord afford me grace and strength, long as my day lasts, suitably to fulfil

them ! I, and the rest of my brethren in the mission, cannot but be exceedingly moved at the active and liberal zeal displayed by yourself and others, our dear fellow-christians in America, in behalf of the native youth of India. Doubtless their case loudly calls for compassion, immersed as they are at present in the darkness of heathenism ! I have already acknowledged, and should I be in time, will again acknowledge, from Capt. Bromley, 60 dollars received for like purposes from R. Ralston, Esq. Philadelphia, and 30 from Rev. T. Read's society, Delaware.

I was in hopes of having it in my power to say we had actually commenced operations, to the full extent of the benevolent intentions of the donors ; but I find that to fulfil them *in the letter*, would require a lapse of time, if at all to be accomplished, such is the peculiar and vastly different state of the heathen here compared with those bordering upon you. At present, amongst them are scarce to be found any willing to give up their children, though unable themselves to support them, if the condition be they are to be brought up as Christians. In the mean time, it appears to us, the destitute children of native Christians, of which there are some few in this part, have at least an equal claim to Christian benevolence ; and that on several accounts, the proposed end is more likely to be accomplished through them than by the children of idolaters. Trusting, therefore, it will entirely meet the wishes of the donors, I am looking out for such ; and when I have prepared a suitable school house, &c which will be when the rains have ceased, have little doubt shortly of completing the number. Several weighty reasons, arising from the peculiar state of the natives in this country, lead me to suggest also, that the *christian names* be dispensed with, as likely to prove a bar to the reception and success of those who should go forth to instruct their countrymen. Thus far at present. I hope to write more fully in a short time, and to continue, long as life is spared, a correspondence

relative to our missionary work in general. My hands are indeed full. Our last Report—schools 27—2650 children—great exertions are making here in this department.

With other publications I send first productions of the Chinsura press, of which I beg your acceptance; also a copy of Rev. R. May's lectures, published since his death. I acknowledge, also, letters to the late Mr. May, from Mr. Caldwell, Mr. W. Stafford, and the Juvenile Hindoo Society.

Received by Captain Bromley,

From New-York Sunday School, for education of one boy—named, Edward Gilbert,	\$ 30
From six teachers of Sunday School, Falmouth, Virginia, one boy—name, Samuel B. Wilson,	30
From Hindoo Mite Society, Female Sabbath School No. 2, New-York, one girl—name, Mary Ludlow,	30
From No. 3, do. one do. Joanna Bethune,	30
From Juvenile Hindoo Society, one boy—name, John Edwards Caldwell,	30
From Eliza L. Oakley, weekly association in Albany, one boy—William James.	30

From the Christian Watchman.

BAPTIST MISSION AT BURMAH.

Extract of a letter from Mrs. Judson, to Miss Nancy Ingersoll, dated Rangoon, June 9, 1819.

My time was never more completely occupied than at present. I generally rise as soon as I can get my eyes fairly open, though I am sometimes obliged to use a little force to get them sufficiently so as to be of service. My mornings, till half past 7, are spent in my room, and in domestic avocations. We all meet in the hall at half past 7, when we have worship, and separate for the day. Breakfast after worship, when Mr. J. and myself go to the zayat, (or place we have lately erected for Burman worship) where we spend the day in receiving company, communicating religious truths and studying as we have intervals.— Sometimes we have a hundred Burmans in a day, and sometimes not five. We have worship again in the evening at seven, and we separate for the night. I then repair to the zayat to oversee the school, which consists of 16 scholars,

whose noise and buz at this moment almost stun me. But a more interesting school I presume never existed. It consists of six married men, (one fifty years old) six married women, two young men, and two children. I have divided them into two classes; one are reading their *abs*, the other are reading Mr. Judson's tract. All these people attend worship on the Sabbath, and we think much good will result from their learning to read, as they will be able to read the Scriptures, and understand Mr. J. much better when he preaches to them. The whole expenses of this school, including lights, &c. will be about three dollars per month. Any one who feels an inclination to do any thing toward the Rangoon charity school, has now an opportunity of gratifying his wishes. The scholars are all poor, and obliged to work during the day for their living, and this is the reason why we have the school in the evening rather than in the day. Monday evening, we females of the mission have a prayer meeting, and I hope sometimes enjoy the presence of Christ in the midst of us. Wednesday evening I have a meeting with the Burman women. From 15 to 20 generally attend. They are very attentive, and when I try to pray with them, they all kneel and lay their faces to the floor, and are so still that the falling of a pin would be distinctly heard. My hopes are strong relative to their becoming Christians. Pray much for them, my dear Nancy, particularly Wednesday evenings. We have a monthly prayer-meeting on the first Monday in the month when we join in the concert of prayer all over the Christian world, in praying for the universal spread of the gospel. I have lately been engaged in writing the life of Christ in Burman, consisting almost entirely of those passages of Scripture, which being put together, make a connected story. The Burmans are exceedingly partial to stories, as most of their sacred books are written in this form; and as very few of them would take the pains to read through Matthew for the sake of being acquainted with the life of Christ, we thought a tract containing the principal events of his life,

his birth, crucifixion and resurrection, together with some of the most important and striking precepts of the gospel, would have the double advantage of being short and interesting, and in this way give the Burmans a knowledge of the Saviour, of whom they would be otherwise ignorant.

Wednesday evening.—It is now after nine o'clock, but I cannot retire to rest till I have communicated to my dear Nancy the interesting occurrences of this evening. I have had a meeting with the Burman females, who have appeared unusually solemn and attentive. One of them is in distress for her soul, and is anxiously enquiring what she shall do to be saved. She has for a long time appeared very attentive to instruction, but this evening she communicated her feelings in an unreserved manner. She observed, the religion of Christ had taken entire possession of her mind, and though poor, she is not concerned about poverty, if she may only obtain an interest in Christ. But she says her heart is so sinful that she dares not say she is a disciple of Christ, but desires above all things that *new* mind which I have told her a disciple of Christ must possess. Seeing her affected, I told her I would pray with her. She kneeled with her face to the floor, and appeared to join in what I said. After I had done, without rising, she prayed, "O God, may I be a disciple of Christ, may I not with my mouth only, but in my heart," &c. You cannot tell how much affected I felt at this, and I believe we both wept together. O my dear Nancy, pray for "Marbike," pray for her particularly and often. She is naturally superior to the Burman women in general, and is the first and best scholar in our evening school.

From the Panoplist.

MISSION TO THE SANDWICH ISLANDS.

Letter from the Rev. Hiram Bingham to the Rev. Dr. Worcester, dated, on board brig Thaddeus, lat. 2 S. long. 29 W.

REV. AND DEAR SIR,

We are now cheered with the hope of

sending you a line, to tell you how graciously the Lord has dealt with us thus far on our way to the "isles of the Gentiles." I say that our kind Redeemer has dealt graciously with us; though he has given us, as we have been disposed sometimes to think, our full share of affliction.

We have been tried with contrary winds much of the time; and some of us with sea-sickness most of the time since we embarked. I was sick more than 30 days, though not severely. The Lord provided kindly for me: I was not confined to my couch a single day, but was unfit for any business. It was a grief to me, that I could do so little for the spiritual good of our dear mission family. But still I enjoy an uniform peace of mind, and was enabled to rejoice that the Lord reigned, and superintended all our concerns: and that he had blessed us with his exceedingly great and precious promises, and allowed us to engage in an enterprise, which we trust will result in giving the blessings of civilization and Christianity, to a nation now perishing in the darkness and pollution and wretchedness of idolatry.—God has greatly smiled on my dear wife and on me also, by granting her an unusual share of health and contentment. Mrs. Bingham was but slightly affected with the common complaint, for two or three days, since which time, I have every day had occasion to bless God, with admiring gratitude and joy, for the comfort and aid of such a companion.

We are all to-day in comfortable health, though brother Ruggles, and Mrs. Holman, and Mrs. Loomis, seem not to be permanently relieved from sea-sickness. A good degree of union and harmony prevails. Our morning and evening devotions are uniformly pleasant. We have twice joined with the Churches of Christ in the monthly concert of prayer, and found them to be favoured seasons. We also joined our friends in Massachusetts in observing the annual Thanksgiving, in some measure, we hope, according to the proclamation of Gov. Brooks, which was read, and made the subject of remark, together with other appropriate exercises.

On the Sabbath, we have a meeting in the forenoon for prayer and singing, and for reading and expounding the Scriptures in the cabin; and in the afternoon for preaching on deck.

I am, in haste, Yours,

H. BINGHAM.

Perhaps no mission from this country has been more decidedly popular, than that which sailed in October for the Sandwich Islands. On this account, it is to be regretted, that Christians, in every part of our country, had not been sufficiently aware of the necessary expenses of that mission, so that donations fully corresponding with these expenses might have been received in season.—The fact is, however, that but little more than \$2,000 in cash have been received specifically appropriated to the Sandwich Island mission, while the payments in cash, on account of it, have exceeded \$10,000. We wish it to be distinctly understood, that there is ample room for donations to that mission, not only to replace advances, which have been made to it from other funds, but to provide for its wants in future. At the return of a year, (which will soon arrive,) renewed expences will be necessary to aid our brethren in the isles of the sea.

All the other objects of the Board of Foreign Missions, demand continual and increasing expense. Since the annual meeting, the Treasurer has paid out nearly \$10,000 more than has been received, within the same time, in donations; and the payments must be continued, or the work must stop. Can the Christian public hesitate on this subject?

To those, who may think the Sandwich Island mission more expensive, than they had supposed would be necessary, it may be well to state, that the embarkation of the first mission from London, for the Society and Friendly Islands, cost, if we remember right, more than \$60,000. That mission did not contain more than twice the number of persons who embarked from Boston last October for the Sandwich Islands.

LETTER ON THE PRESENT PERSECUTIONS OF THE JEWS.

To the Editors of the Jewish Expositor.

GENTLEMEN,

There is a passage in the prophecies of Ezekiel, which, at the present moment, demands the peculiar consideration of those who are watching the signs of the approaching redemption of God's ancient people. By the mouth of that prophet, the Lord thus addresses the seed of Abraham. *And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and will bring you into the bond of the covenant, and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.*

It is altogether manifest, that, this prophecy relates to the second redemption of Israel from the Roman captivity, and their conversion to the Messiah. At the time when it is about to receive its accomplishment, it would seem, that there shall be a prevailing disposition among that people to lay aside the peculiarities of their national manners and religion, and to become as the heathen among whom they dwell, who worship wood and stone. By these heathen, we may probably understand the corrupt Chris-

tians of the Romish communion, and they are designated as those who worship wood and stone, to point out the abominations of their image-worship. Now, it surely is scarcely necessary to remark, that in the present period, the Jews manifest such a disposition as is here described, to forsake their national and distinctive manners and dress, and to adopt those of the Christian nations among whom they sojourn. There is also an increasing tendency among them to embrace, *from secular motives*, the profession of a corrupt Christianity in popish countries. We have heard of numerous instances of the baptism of Jews in the Romish communion, and by thus professing this corrupt and degenerate form of Christianity, they lose that distinctive abhorrence of idolatry and image-worship which has marked their national character from the period of the Babylonish captivity to the present day. In this state of things, when the Jewish people seem about to abandon their character as a distinct nation, God himself promises to interfere to preserve it. He wil', with outstretched arm and fury poured out, gather them out of the countries where they sojourn. This may probably be effected by means of dreadful persecutions analogous to their sufferings before they left Egypt.

Now, Gentlemen, I wish particularly to call your attention and that of your readers, to the very remarkable fact, that, precisely at the present moment, a spirit of persecution against the Jews, seems to be rapidly diffusing itself through Germany. Your number for August, contains an extract from the Times Newspaper of the 2d of June, which gives an account of their expulsion from the town of Meiningen. In the New Times, of August 28, there is a letter from Frankfort, to the following effect, "The desire of insulting the Jews, seems as if it was spreading all over Germany. Beginning at Wurtzburg, it has extended not only to Bamberg and Frankfort, but also to Dumbstadt, Mentz, and

even Prague, where the Jews are very numerous." The same paper gives the following account of the watch-word made use of by those who barbarously persecute the Jews. "The Hep, Hep, which was the watch-word of the rioters in the late attacks on the Jews in Wurtzburg and Frankfort, according to old chronicles had the following origin: In the year 1097, a party of crusaders headed by Peter Gansfleisch and Conrad Von Leinigen, went about recruiting for followers with colours, on which were inscribed the first letters of the words *Hierosolyma est perdita*, (Jerusalem is lost,) H. E. P. This swarm however, never proceeded to the Holy Land, but remained in Germany, where they every where persecuted and murdered the Jews, and more particularly along the Rhine. Wherever this band came with their colours, the people exclaimed Hep, Hep, and fell upon the Jews."

From Germany let us now turn our eyes to the southern provinces of European Russia, and there in the government of Cherson, immediately adjoining to the Black Sea, we behold an assemblage of 4000 Jews, who have nearly left their trades in Poland, and are subsisting by their personal labour, on the vast Steppes or plains of the country formerly called Little Tartary, the ancient European Scythia, which seems exactly to correspond with the WILDERNESS OF THE PEOPLES, mentioned in the foregoing passage of Ezekiel. I would ask, whether it does not seem probable that these 4000 Jews may be the nucleus of that great assemblage of the nation which the Lord declares shall be made in the *wilderness of the peoples* previous to their restoration? If so, the persecution in Germany may be the very circumstance which God will overrule for the purpose of forcing the Jews to leave that country. The same spirit of cruelty and injustice towards this long oppressed people may also be permitted to extend itself to other countries, and thus, they may generally be expelled from their present abodes,

and compelled to take refuge in the dominions of the pious Alexander. It seems evident, that nothing but persecution or distress will induce the Jews to leave the places where they now sojourn, as they are in general much attached to their adopted countries, and are too deeply immersed in the pursuits of commerce, to be willing to exchange them for those agricultural or pastoral occupations, which they will be obliged to resort to when they come into *the wilderness of the peoples*. I happened very lately to meet with a striking confirmation of the justice of this remark. In travelling from the Metropolis to a distant part of the kingdom in a public coach, I had, for some stages, a young Israelite as my fellow traveller. He was evidently of the superior class of Jews and I found out, that he was nearly connected with one of the first Jewish families of the metropolis. When he entered the coach, I was reading a French pamphlet on the restoration of the Jews, which I showed him; and it became the introduction to a very long and interesting conversation between us. He told me, that he was quite indifferent about the promised restoration to the land of his fathers, and very well contented to remain as he was. This is the general spirit of the Jews, and, therefore, we find, that God declares in the prophecy of Jeremiah, xvi 16. *Behold I will send for many fishers saith the Lord, and they shall fish them; and after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.* On this passage, Mr. Frazer, in his Key to the Prophecies, remarks, that "Enemies and oppressors are elsewhere represented under the metaphors of fishers and hunters;* and the end of this persecution of the Jews is to gather them, and the time is immediately before they go up to possess the land given to their fathers."

That nations professing the Chris-

tian name, should, at this late period of the world persecute the ancient people of God, is a melancholy evidence of the extreme depravity of man, and it also shews, that these Christian nations have not yet filled up the measure of their sins; for, assuredly the time shall come, when the Lord *will feed them that oppress Israel with their own flesh, and they shall be drunken with their own blood, as with sweet wine.*† Let it be our prayer to God, that our nation may be kept from this awful guilt and consequent punishment, and while we lament that such wickedness should exist among those who name the name of Christ, let us admire and adore the goodness and wisdom of God, who can make it instrumental in furthering his own designs of mercy and truth in the house of Israel, who thus makes the wrath of man to praise him, and the remainder of wrath will he restrain.‡

I shall conclude by observing that, at the present important crisis of human affairs, we cannot too attentively watch every movement which is connected with the fortunes of the house of Israel, for we may see evidence in all that is passing before our eyes in the world and the church of God, that the most stupendous events often arise from the smallest beginnings. I have, therefore, thought to direct your attention to the apparent coincidence between present appearances, and the very remarkable prophecy contained in the twentieth chapter of Ezekiel.

I am, yours, &c.

C. W.

REVIVALS OF RELIGION.

God is magnifying his name by these tokens of his mercy, and He will be glorified, and Zion will be enlarged and established, whether we, as individuals, are made partakers of his grace or not. We hear of extensive revivals of religion in many places. In Andover, Mass. there is an unusual

* See Amos iv. 2. Hab. i. 14. 15. Ezek. xii. 13. 1 Sam. xxvi. 20.

† Isaiah xlix. 26.

‡ Psalm lxxvi. 10.

attention to religion. In one part of the town it commenced in a school, and has already become pretty general in the neighbourhood; and the spring term of the Academy, which commenced about the 1st of March, has begun with some pleasing appearances; and also in some of the neighbouring towns, Reading, Byfield, and Bradford, God is pouring out his Spirit in copious effusions. We understand also, that there is considerable excitement in Schenectady College, and great attention in the city. Let every friend of Zion pray for revivals in our Colleges. We are informed that a revival has lately commenced in Canaan, N. Y. but have not learned how far it has extended.

The Revival in Smyrna and Sherburne, N. Y. mentioned a few weeks since, our Correspondent observes, "has continued to a most unparalleled extent—but we have reason to fear the harvest is almost ended. The work has been attended with the most extraordinary spirit of prayer on the part of God's professing children, and the promise contained in Matth. xviii. 19. has been peculiarly verified. The wilderness and the solitary place, the closet and the secret chamber, have witnessed the agonizing travail of Zion. Any two or three, feeling the same ardent desire for the same object, have spent whole nights in wrestling at the throne of Grace, and few, if any instances have occurred, where they have not prevailed. How many have been added to the two Churches in Sherburne, I do not precisely know—but between 150 and 200; and there are daily additions making. Some have gone to other denominations—how many I cannot tell. Great things are doing in towns around us for the glory of the Great Name of Jehovah, and Zion is shaking herself from the dust. Oh give thanks to the name of the Lord. But I need not exhort you to this pleasing employment and duty, for I am sure ere you have perused this hasty scroll, your heart has many times responded Glory to God. Amen.

From the Boston Recorder.

REVIVAL OF RELIGION AMONG THE CHEROKEE INDIANS.

Extract of a letter from Rev. D. S. Butrick, to the Editor of the Boston Recorder, dated Knoxville, Tennessee, Jan. 12, 1820.

"Concerning the state of the Mission at Brainerd you are informed by the Panoplist. I will state a few things respecting the Church at Springplace, under the care of our dear Father Gambold. A few months ago an old lady, (a Cherokee,) who was formerly one of their most bitter enemies, became serious. After a long season of distress, she obtained a hope of her union to Christ and was added to the church. Her husband, who had been a very immoral man, soon felt a concern for his soul.—He went to Father Gambold, to enquire what he must do. He said he was willing to leave off any of his immoral practices, and perform any duty he should direct. Father Gambold told him he might go off again; he had begun entirely at the wrong end; he intended to make clean the outside of the cup and platter, and keep his heart to himself; but God would accept of nothing without his heart. His concern continued, and he was soon hopefully converted, and added to the church. About this time, Mrs. Hicks, who lives in a dark part of the nation, more than 30 miles from any religious meeting, was much distressed in mind. She cannot talk English; but by means of her husband she wrote to Father Gambold, desiring some instruction—some one to tell her what she must do to be saved. Father G. answered her letter soon after, and she attended his meeting. Here I might give many interesting particulars respecting this dear sister, but I have not time. Her husband, a brother of Charles Hicks, though ignorant and in a great measure inattentive to religion, read the Bible to his wife, and explained it as well as he could. It was not long, however, before God, who hears the young ravens when they cry, heard the cries of this dear woman, and enabled her to re-

joy with joy unspeakable and full of glory, and added her to the number of believers at Springplace. About this time Mrs. Ridge, who lived six or seven miles from Mr. Hicks, was awakened to consider her condition as a sinner. She can neither talk nor understand English, but as Mr. Hicks could explain the Bible in her own language, she went to his house on Sabbath days, where she and Mrs. Hicks formed a most attentive congregation, and Mr. Hicks expounded to them the holy scriptures. Mrs. Ridge sometimes attended Father Gambold's meeting, and was soon brought into the liberty of the children of God and added to the church. Mr. Hicks, by being made an organ of light to others, was brought to see his own darkness—but shewing others the way to heaven, he found himself in the road to hell. He attended meeting at Springplace when he could; and it was not long before he also was rejoicing in God, and is now added to the number of believers. A Mrs. M'Nair has also been received as a candidate for holy baptism. Thus the Lord has magnified the riches of his grace in this land of spiritual darkness. Though our dear Father and Mother Gambold laboured here a long time without seeing much fruit of their labour, yet the Lord has enabled them to triumph gloriously, and to bring a great revenue of praise to his blessed name. Many rise up and call them blessed, while they with the shield of humility turn back the praise to God. They are peculiarly dear to us, and so is the Society to which they belong. I think the United Brethren have been much injured by the pens of some historians.—As far as I am acquainted with their sentiments, their conduct, their missionary zeal, and skill in conducting the affairs of missions, I think they deserve the approbation of the best of men. I have been grieved to see a request of the Female Missionary Society of Bethlehem so long in the public papers; when I first saw it, I thought the Christian public, so attentive to the concerns of Missions, would immediately contribute, and more than answer their pious and humble request. Doubtless you will

think of them, as your dear sisters in Christ, and do all you can, if exertions at this late period are necessary, to relieve their wants, and enable them to send the Gospel to our dear Indian friends.”

SENECA INDIANS.

For the Religious Intelligencer.

Extract of a letter from Mr Jabez B. Hyde, residing among the Seneca Indians, to the Juvenile Charitable Society in Lenox, Massachusetts, dated, Seneca Village, Dec. 9. 1819.

We received your excellent letter of Sept. 7th, from your Secretary, Miss Fanny Gale, with the donation you were pleased to forward us, as an offering to the Lord. To say that your bounty was acceptable, and that we feel grateful for it, would not be doing justice to the feelings of our hearts. Your letter came to hand, at a time when our faith was greatly tried, and when it appeared to our unbelieving hearts that we should one day perish by the hand of Saul. We opened your letter and read “Fear thou not for I am with thee; be not dismayed for I am thy God; I will strengthen thee, yea I will help thee, yea I will uphold thee by the right hand of my righteousness. When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee.”

We had read these promises and professed to believe them; but never before did they appear so particularly addressed to us. We were ashamed of our despondency, and were enabled to rejoice in tribulation. The tokens of your love are precious, and they have relieved our necessities, and have furnished us with the means of usefulness. But that the children of God are thinking of us, and of these poor wanderers, and interceding for us, and them before our heavenly Advocate, we think we estimate higher than any earthly substance. Our trials are such as he who doth not willingly afflict or grieve the children of men, sees are best for us; but they are at times almost too great for our weak staggering faith. The varied attacks of Satan to retain this people, would appear incredible to those who are unacquainted with his devices. If we did not believe that Jehovah reigns as supremely and absolutely in Seneca village, as before the four and twenty elders, we should give up all for lost.

If you have ever been acquainted with our situation, you will recollect that Tonewanto, (a village of Seneca, thirty miles from us,) has been the head quarters of opposition. A young man, who belonged to that village, was one of the first nine that came out in favour of Christianity. He stayed in this village near three months, made some progress in

singing Indian hymns, and then returned to Tonewanto, and carried one of our books. He sung to the Tonewantos and advocated Christianity. They reviled and ridiculed him, but he remained steadfast. During the winter two other young men joined him, but one of them soon apostatized.

This was the situation of the Tonewantos when he visited me in June. At the time of the council in October, he visited me again, and informed me that their number had amounted to twelve, all of them young men, who had renounced the Indian ways, and determined to listen to the word of God and obey its commands. They met at stated seasons to sing and converse upon religion. The increase of their number alarmed the chiefs, and when they saw that their reviling and ridicule prevailed nothing against the young men, and that they were filling Tonewanto with their doctrine, they called a council of the people, and summoned the young men to appear before them. After expostulating with them, and endeavouring to convince them that the course they were taking would ruin them and their people, both now and for ever, and exhorting them to a speedy renunciation of Christianity, before it was too late, one of the young men gave back; but eleven remained steadfast. When the chiefs found they would not yield to entreaty, they commanded them to desist from advocating Christianity and singing Christian hymns. The young men told them, they should not obey them in this thing. The chiefs then commanded them to leave the reservation and go to Buffaloe, where such things were allowed, and not remain there to disturb the village with their wicked and perverse ways. The young men refused to leave their possessions, and told the council, that they could take their lives, but that they might cease to expect that they should renounce the gospel. They went away from the council much strengthened in their minds, and not at all discouraged because one of their number had forsaken them.

We purpose, next Monday, to open a female school, for the instruction of Indian females, which we are encouraged to do, from the interest which the Lenox Juvenile Society have been pleased to take in this mission. Success is in the hands of the Lord.

Tell our dear young friends not to be weary in well doing—this is our working season—we shall not live in this world but once, and our continuance is very uncertain. The night cometh when no man can work. Whatever we may regret at the close of life, we shall not regret that we have done too much for Christ and immortal souls. Think of your advantages; and then think of the poor Tonewanto youth. Think, till your hearts feel, your tears flow, and your bowels move for poor perishing Indians: and your cries ascend to the ears of Him, who gave himself a ransom for us poor sinners, and also to be a light unto the Gentiles, and to them that sit in the region and shadow of death.

PUBLIC FASTS.

THURSDAY the 6th day of April is appointed by the Governors of Massachusetts and New-Hampshire, as a day of Fasting and Prayer throughout their respective States.

We publish the Proclamation of the Governor of the State of Vermont entire, as a suitable model for the contemplation of the humble and the contrite.

BY HIS EXCELLENCY JONAS GALUSHA,
*Governor, Captain General, and Com-
mander in Chief in and over the State
of Vermont,*

A PROCLAMATION.

On the face of creation are stamped the features of a God. Whether we survey the grand fabric of nature, or observe the mysterious and complicated events of Providence, we are equally struck with astonishing operations of an unseen hand, evidently directed by infinite wisdom and moved by omnipotent energy. Even from a bare consideration of our own existence, results an irresistible conviction that there is an eternal, uncaused and incomprehensible Being, from whom life and intelligence have emanated. Our derivation from him, our relation to him, and our constant dependence upon him, solemnly demand our veneration, our love and obedience; but the scriptures of truth with which we are graciously indulged, more fully disclose and lucidly exhibit his divine perfection, and more minutely designate our moral obligation. Every favor bestowed requires corresponding sensations and expressions of gratitude to him, from whom it flows. What grateful returns then ought we to make, to that beneficent God, whose auspices have distinguished us as a people, and whose propitious eye has been upon our favoured country, from its first settlement by our ancestors, to the present period? To whom has more been given; and from whom could more be justly required? Yet when we candidly and critically examine ourselves, or take a fair prospect of society, we are constrained to acknowledge that we have not only come short in our most reasonable duties, but violated the precepts of Jeho-

val and greatly perverted the numerous mercies so liberally bestowed upon us. It therefore becomes us, with the deepest contrition and humility to confess our sins and with full purpose of heart return to the Lord whom we have unrighteously offended, solicit through the mediation of Christ, the pardoning love of our compassionate God, and the continuation of the rich abundance of temporal and spiritual blessings, which we so largely share. It is highly proper on entering upon any lawful and laudable pursuits; and at all times to implore divine favor; especially when the sun in his annual course, returns with his cheering and vivifying influence, to chase away the deathlike chills of dreary winter, warm the benumbed bosom of the earth, to whose charge the hopeful husbandman is about to commit the various seeds, whose emerging embryos of vegetation shall cherish his hope, and their mature production reward his sweat and toil; in such a season it behoves us, in a public and social manner, to call on the God of nature, providence and grace, to acknowledge his numerous benefits, and with fasting and prayer beseech him to blot out our iniquities, prosper the labor of our hands and succeed all our efforts to promote his glory, and contribute to the sum of human happiness.

I have therefore thought fit to appoint, and with the advice of the council I do hereby appoint *Wednesday the nineteenth day of April next*, to be observed as a day of *fasting, humiliation and prayer*, throughout this state. And I do hereby request the citizens of this state, both Ministers and people of every religious denomination, to assemble at their respective places of public worship on said day, and with devout hearts unite in the spiritual as well as formal worship of that God, from whom we have derived our being and all its attendant blessings, on whom we depend for all future good, and to whom we are accountable for every emotion of the soul as well as for every deed done in the body.

Let us under a deep sense of our unworthiness, and in the consecrated name of our Divine Redeemer, approach the throne of grace, acknowledge our multiplied and aggravated transgressions, and implore the forgiveness of our God, and the influence of his Holy Spirit to direct us in all our attempts to serve him.—While we contemplated the innumerable favors which we enjoy, particularly the precious privileges of a free and equal government, under which our civil and religious rights are established and secured by social compact, the guardian care of our God over this distinguished land, and our signal deliverances in times of imminent danger; the increasing light of science, the more benign and glorious light of revelation, and the rich displays of sovereign grace, in bringing many from the thralldom of sin into the liberty of the Gospel, may we look with self abasement and abhorrence upon our frequent abuse of such astonishing expressions of Divine Munificence, and mourn in a godly manner, that in the midst of such a profusion of blessings, gratitude is so little in exercise, sinful propensities are so often indulged, and vicious practice so much abound. In view of the vices which are still to be found in the bosom of our beloved country, and which cause indulgent heaven, at times to frown upon us, let our most ardent prayers ascend to him who sits on the mercy seat, that every vestige of immorality may be removed, and we become that holy and happy people, with whom the Lord will delight to dwell.

While deploring our follies and faults, and the abounding wickedness in the earth, let us offer unfeigned thanks to the father of mercies, for his long suffering and forbearance towards us, and his recent tokens of compassion on the benighted nations of the world; in that we still enjoy our goodly heritage, and the effulgence of the Supreme Righteousness, whose healing beams have been shed on us, and now penetrating the sullen gloom of pagan darkness, and pointing hun-

dreds rescued from cruel Idolatry to the glory of a blest immortality. Exercising penitence for past offences, and gratitude for former and present blessings, let us be importunate for the continuance of divine favours; that the prolific earth may cheer the heart of the husbandman, a profitable and useful employment raise the drooping spirits of mechanics and manufacturers, and a well regulated and proportioned commerce contribute to the wealth and happiness of the nation. That all literary institutions may be sources of knowledge and piety to successive generations; that every benevolent association for the relief of suffering humanity and the enlargement of the Redeemer's empire may be crowned with ample success, and bear the saving benefits of the gospel, to perishing millions; that all who are elected by the suffrages of their constituents, to places of honour and trust, may possess the true spirit of their station. That the President of the United States and all in the various departments of the general and state governments, may justly enjoy the approbation of the people, and the smiles of heaven.

This being the last opportunity that I shall enjoy of addressing the public, in my official capacity, permit me to solicit a personal interest in your prayers, that I may not fail of discharging the duties which I have recommended to others, or partaking the the grace of God which bringeth salvation; finally let us pray that the blissful era may soon arrive, when the rightful sceptre shall be wielded by the Prince of Peace, and every tyrant totter from his throne, virtue cease to suffer, and innocence to bleed; idolatry buried in eternal ruins, and the lofty praises of triumphant Emanuel, swell through every vale, and echo from every hill, that intervenes the rising and setting of the sun.

I do hereby recommend to all the people of this state, to suspend all recreation and unnecessary labour on said day.

JONAS GALUSHA.

A young man, passing a house where he had formerly left a Religious Tract, called to ascertain the effect it had produced. As he entered the house, the man caught him by the hand, exclaiming, with tears, "You are the man who gave me the 'Warning Voice;'" I hope it has been a *warning voice* to my soul; I have heretofore lived careless and thoughtless like my neighbours." As they parted, the man presented him with a dollar, saying, "Buy more Tracts, and give them to poor sinners, like myself."

OBITUARY.

DEATH OF THE REV. DR. FLINN.

It is with feelings of the deepest regret, that we announce this mournful event. A letter from Charleston, received by this morning's mail, states, that this pious and eloquent Minister departed this life on the 24th of February. He had been ill for several months; and his disease, it is understood, finally assumed the character of the *dropsy in the chest*, and terminated his laborious and useful life unexpectedly to his family, his congregation, and his numerous circle of friends — *N. York Paper.*

MARY HALLAM HUNTINGTON.

Died. at Bridgewater, Monday, Feb. 21. MARY HALLAM, daughter of Rev Daniel Huntington, aged 6 years and 8 months. Even at that tender age, she was enabled to give the most comforting evidence of her preparation for heaven, "through sanctification of the Spirit, and belief of the truth." For about two years past, her mind had been deeply impressed with the leading doctrines of the gospel. She had felt and lamented her natural depravity, and her actual guilt—had listened with joy and gratitude to the glad tidings of an Almighty Saviour, and had raised her feeble voice in earnest and constant prayer for the application of his atoning blood, and the influences of his renovating and purifying Spirit; and it is believed she sweetly experienced the truth of the gracious declaration, "I love them that love me; and they that seek me early shall find me." She beheld the approach of "the last enemy" without dismay—bore the pains and privations of sickness with the most exemplary patience and fortitude—and, though alive to all the pleasures of early life, and all the endearments of parental and fraternal affection, calmly declared her preference "to depart and be with Christ."

Subscribers who have paid in full for the fourth Volume, will find the letter R. at the bottom of this page. This signal will be given from time to time, as payment is received, or receipts will be forwarded if requested.